

Palm Sunday - The Lord's Entrance into Jerusalem

*The Holy Martyrs Terence, Pompeius & their
Companions, Maximus and Gregory.*

**** Sunday, April 10th, 2022 ****

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Holy Week & Easter Celebrations



Sunday, April 10th – Palm Sunday

10:00 a.m. - Divine Liturgy (Eng./Ukr.) -

*After the Divine Liturgy - blessing of pussy
willows & myrovania/blessing with Holy Oil*

Great & Holy Tuesday, April 12th * 8:30**

a.m. * Stations of the Cross**

10:00 a.m. – *Chrism Mass at Sacred Heart RC Cathedral*

Great & Holy Wednesday, April 13th * 4:00 p.m. *****

Liturgy of the Presanctified Gifts

Great & Holy Thursday, April 14th * 6:00 p.m.** – Matins
of the Passion/Strasti (12 Gospels)

Good & Holy Friday, April 15 ***

10:00 a.m. – Outdoor Stations of the Cross – SSVP

3:00 p.m. – Good Friday Vespers & Procession with the Shroud
- Plashchanycia

After Service until 6:00 p.m. – Confessions & church will be
open for personal prayer.

Great & Holy Saturday, April 16 * 9:00 a.m.** –
Holy Saturday Matins (Jerusalem Matins)

10:00 a.m. – 12:00 p.m. – Confessions & Personal Prayer before the Tomb

*** 1:00 p.m. **Blessing of Easter Food** – Polish Community

Sunday, April 17 – The Holy Resurrection of Our Lord And Savior Jesus Christ - Easter Sunday – PASCHA / Великдень

**** **8:00 a.m.** **** Paschal Procession, Easter Matins, Divine Liturgy of St. John Chrysostom. After the Liturgy - blessing of Artos and blessing of Easter Foods.

Monday, April 18 - Bright Monday * 10:00 a.m.** – Divine Liturgy



Palm Sunday First Antiphon

I am filled with love * for the Lord will hear the voice of my plea.

Through the prayers of the Mother of God, O Saviour, save us.

For He has inclined His ear to me, * and I will call to Him all the days of my life.

Through the prayers of the Mother of God, O Saviour, save us

The pangs of death encircled me, * the trials of Hades befell me.

Through the prayers of the Mother of God, O Saviour, save us

I met with anguish and pain, * and called upon the name of the Lord.

Through the prayers of the Mother of God, O Saviour, save us

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Only-begotten...

Third Antiphon

Give thanks to the Lord for He is good, * for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion of the general resurrection, * You raised Lazarus from the dead, O Christ God: * and so, like the children we also carry signs of victory * and cry to You, the conqueror of death: * Hosanna in the highest! * Blessed is He who comes * in the name of the Lord.

Therefore, let the house of Israel say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion of the general resurrection ...

Therefore, let the house of Aaron say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion ...

Let all who fear the Lord say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion ...

Entrance –

Blessed is He who comes in the name of the Lord, we bless you from the house of the Lord, * the Lord is God and has appeared to us.

Troparion, Tone 1: Assuring us before Your Passion of the general resurrection, * You raised Lazarus from the dead, O Christ God: * and so, like the children we also carry signs of victory * and cry to You, the conqueror of death: * Hosanna in the highest! * Blessed is He who comes * in the name of the Lord.

Glory be to the Father and to the Son and to the Holy Spirit.

Troparion, Tone 4: Buried with You through Baptism, O Christ our God, * we have been granted immortal life by Your resurrection, * and we sing Your praises, crying out: * Hosanna

in the highest! * Blessed is He who comes in the name of the Lord.

Now and for ever and ever. Amen.

Kontakion, Tone 6: Mounted on the throne in heaven, O Christ God, * and on a colt here on earth, * You accepted the praise of the angels, * and the hymn of the children who cried to You: * Blessed are You who have come to call Adam back.

Prokeimenon, Tone 4 - Blessed is He who comes in the name of the Lord; * God the Lord has appeared to us.

verse: Give thanks to the Lord for He is good, for His mercy endures forever. (*Psalm 117:26-27*)



Epistle - Philippians 4:4-9

Brothers and Sisters, rejoice in the Lord always; again I will say, rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Alleluia, Tone 1 - Sing to the Lord a new song, for He has worked wonders.

verse: All the ends of the earth have seen the salvation of our God. (*Psalm 97:1*)

Gospel - John 12:1-18

Six days before the Passover, Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus. The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!"

Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!"

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because

they heard that he had performed this sign that the crowd went to meet him.

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Hymn to the Mother of God:

O my soul, magnify Christ who is seated on a foal.

And the irmos: The Lord is God and has appeared to us: * together let us celebrate. * Come with great rejoicing; let us magnify Christ * with palms and olive branches, and with songs let us cry aloud to Him: * Blessed is He who comes in the name of the Lord.

Communion Hymn - Blessed is He who comes in the name of the Lord; * God the Lord has appeared to us. * Alleluia, alleluia, * alleluia.



Commentary on the Sunday Gospel Reading:

<https://godwithusonline.org/reflections/palm-sunday-ukrainian/>

**** To Ponder – The Fathers & Mothers Speak *****

“What lies hidden in the designs of God I confess I do not know—I am only a man—but this I know with full certainty, that whatever it is, it is more just, more wise, and more solidly based on incomparable perfection than all the judgments of people”. **St Augustine**

******* Prayers *******

Prayer for the Afflicted People of Ukraine in Time of War

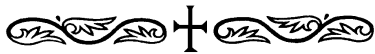


O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kievan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war.

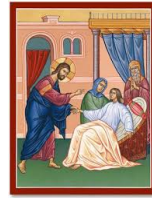
Strengthen courageous defenders of the nation to fight virtuously, inspired more by love of those they protect, than hatred of the

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enemy. O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace. O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. *Amen.*



Prayer During the Coronavirus Outbreak



Lord, Our God, We thank you for the life that is your gift,

For the providence that sustains us,

And for your wisdom that directs the course of our days. The threat of an infection of coronavirus is upon us today. This disease causes fear among us and has claimed lives.

We humbly beg you, loving Lord, dispel our fear and deliver us from this and other diseases.

Heal those who are afflicted and stop the spread of the virus.

Strengthen us in charity to care for one another.

For You are a God of mercy, kindness, and love, and we glorify You Father, Son, and Holy Spirit, now and for ever and ever.

Amen.

Prayer of Spiritual Communion

My Jesus, I believe that You are present in these Holy Gifts!
I love You above all things and I desire to receive You into my
soul. Since I cannot receive You now, I place before You my

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whole life and hope, O loving Master; and I ask, pray, and entreat
You: Make me worthy to partake in a mystical way and with a
pure conscience of Your awesome and heavenly Mysteries: for
forgiveness of sins, for the pardon of offenses, for communion of
the Holy Spirit, for the inheritance of the kingdom of heaven, for
confidence before You, and not for judgment or condemnation. I
embrace You as You enter and abide in me, and I unite myself
completely to You. Permeate my soul and body, and never permit
me to be separated from You. Amen.

**** ANNOUNCEMENTS ****



A warm welcome - to all parishioners who
join us today in our church for the Divine
Liturgy and those who continue to pray at
home. We wish you a healthy & blessed week!

Please Pray for health of ... All those affected by the
coronavirus, those wounded in the war in Ukraine and:
Paulette K., Bev. N, Msgr. Jerry D., Irene M., Sharon & Al
L., Wilma C., Rob E., Elsie K., Billie M., Peter O., Rob R.,
F.T., Zbigniew K., Pat B., Anne D., Margaret M., Ernie P., Ambrose S.,
Dave & Betty C., Matt D., Bill P., Thomas H., Lawrence & Ping B.,
Gladys O., Zonia K., Brian K., Mary & Dave E., Jeanne R., Lisa M.,
Michael L., Melynda S., Suzanne C., Clay B., Stefanica K., all sick
brothers and sisters in our families and parish community. Please let
Fr. Andrzej know if you would like to add names to the prayer list and
also notify him about any sick and/or hospitalized parishioners and
family members.



**Thank you to all our
Supporters & Volunteers -**

Дякуємо – Many thanks to everyone for
your continued support of our parish community and for



supporting our brothers & sisters in Ukraine. Our gratitude to everyone who came to clean up the church yard and church interior this past week. Thank you to John Chaplin & Orest Hrycewich for their work on the hall floor. God bless you all!

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Support & Prayers for Ukraine - Dear brothers and sisters in Christ, please continue to pray for the end of the war in Ukraine and for peace. Our collection for financial support is ongoing. Thank you to those who have already donated. We have collected \$ 3,810.00. For more options and information on how to support Ukraine, please refer to the Eparchial website: <http://nweparchy.ca/help-the-people-of-ukraine-to-survive-the-war-donate-here/>

Sunday Coffee – It's truly wonderful to be able to gather once again for coffee after the Sunday Divine Liturgy! Thank you to all who have helped so far in preparing goodies. Please approach Mrs. Mary Emery if you would like to be included in the rotating list of volunteers.

Parish Fundraiser to Support Those Fleeing the War in Ukraine – since last Sunday we have the opportunity to purchase Ukrainian pins at the church entrance as a way of supporting our brothers and sisters who will come from Ukraine. Suggested donation is \$10.

Sacrament of Reconciliation at OLPH School – Fr. Andrzej will assist our Roman Catholic clergy in the Sacrament of Reconciliation at OLPH School tomorrow, Monday, April 11th beginning at 8:45 a.m.

Good Friday Fast – the day of Christ's passion is a day of Strict Abstinence - no meat, dairy or poultry products.

Society of St. Vincent de Paul Good Friday Stations of the Cross – the 3rd annual social justice outdoor Way of the Cross will begin on Good Friday at 10 a.m. across from Kamloops Immigration Services, 448 Tranquille Road, and proceed down Tranquille Road, stopping outside 12 different locations including Holy Trinity Ukrainian Church, where special prayers will be offered for Ukraine. It will take approximately 1.5 hours and cover a little over one kilometer, concluding with soup and bun at St. Vincent de Paul, 168 Briar Avenue. Everyone is welcome.

Red Beets & Horseradish – are available for purchase. Cost: \$5.00 a jar. Please talk to Mary E. or Adelle D.

Parish Easter Dinner – will take place on Sunday, April 24th after the Divine Liturgy.

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Seniors' Lunches at SSV – take place each Thursday from 11:00 a.m. to 1:00 p.m. Come for a delicious meal of your choice of 2 soups, tuna and egg sandwiches, and pie for dessert.

Spring Clean up of Parish Premises – will continue on Wednesday, April 27th with cleaning of parking lot and hedges.

“Boogie The Bridge” – the annual run event will take place on Sunday, April 24th, 2022. As in previous years, it will affect road access to our church. Please study the map of the access road provided by the organizers.

The Most Holy Trinity Parish Stewardship: Sunday, April 3 - \$1470.00 (Sunday collection \$950.00 & Ukraine \$520.00) *May God bless and reward you for your generosity & support.*

Monday: Ezekiel 1:1-20; Exodus 1:1-20 & Job 1:1-12

Tuesday: Ezekiel 1:21-28; Exodus 2:5-10 & Job 1:13-22

Wednesday: Ezekiel 2:3-3:3; Exodus 2:11-22 & Job 2:1-10

Thursday: Jeremiah 11:18-23; 12:1-5, 9-11, 14-15; Exodus



Palm Sunday

"Like the children, we, too, bear symbols of victory, and cry out to You, the Conqueror of death: 'Hosanna in the highest! Blessed is he who comes in the name of the Lord.'" (Troparion of Palm Sunday) Our Lord Jesus Christ climaxed His mission on earth with two memorable events — the resurrection of Lazarus from the dead and His triumphal entry into Jerusalem. These two events, witnessed by great crowds of people, gave a clear and convincing testimony concerning the messianic mission of Christ and His divinity. These two illustrious events also raised the curtain on the last act of the drama of Christ's life: His passion and death.

The Customs of Palm Sunday

Among the Jews and ancient Romans, the palm branch was the symbol of victory. For this reason it was held in the hand during a triumphal or victory procession. Also, at the public games, the

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victors were presented with a palm branch as a sign of victory. In the New Testament, the palm branch became the symbol of martyrdom. In the catacombs, palm branches were laid on the tomb of a martyr as the symbol of the victory of the martyr. The olive branch is the symbol of peace.

The Spiritual Meaning of Palm Sunday

The Jews wanted to see their messiah in power and glory. Accordingly, Jesus Christ, by raising Lazarus from the dead and by His triumphal entry into Jerusalem, gave them clear proof of His power and glory. He demonstrated publicly that He is not only the Lord of living and dead nature, but also Lord of hearts of men. Such a triumphal procession Jerusalem had not witnessed for a long time.

St. Matthew the Evangelist confirmed this: "And when He entered Jerusalem, all the city was thrown into commotion, saying: 'Who is this?' But the crowds kept on saying: 'This is Jesus, the prophet from Nazareth of Galilee.'" (Mtt. 21, 10-11)

The honor given to Christ lasted for only a brief moment, for His betrayal by Judas, His rejection by the people, His condemnation by the Jewish leaders, His passion, the way of the cross and crucifixion followed in quick succession. These very same people who on Sunday cried out, "Hosanna", within a few days would be crying out: "Crucify Him. '

Palm Sunday teaches us the instability of worldly glory and the vanity of earthly happiness. Joy and sadness here on earth are two inseparable sisters. Therefore, if we wish one day to have a share in the triumph of Christ in heaven, we must first undergo a Passion week and a Golgotha with Him here on earth. Only then, will we be able, like Him, to enter into everlasting triumph, joy and resurrection.



The Beginning of the Cross: Saturday of Lazarus

“Having fulfilled Forty Days... we ask to see the Holy Week of Thy Passion.”

With these words sung at Friday Vespers, Lent comes to its end and we enter into the annual commemoration of Christ’s suffering, death and Resurrection. It begins on the Saturday of Lazarus. The double feast of Lazarus’ resurrection and the Entrance of the Lord to Jerusalem (Palm Sunday) is described in liturgical texts as the “beginning of the Cross” and is to be understood therefore, within the context of Holy Week.

The common Troparion of these days explicitly affirms that by raising Lazarus from the dead, Christ confirmed the truth of the general resurrection. It is highly significant that we are led into the darkness of the Cross by one of the twelve major feasts of the Church. Light and joy shine not only at the end of Holy Week, but also at its beginning; they illumine darkness itself, revealing its ultimate meaning.

All those familiar with Orthodox worship know the peculiar, almost paradoxical character of Lazarus Saturday services. It is a Sunday i.e., a Resurrection service on a Saturday, a day usually devoted to the liturgical commemoration of the dead. And the joy which permeates these services stresses one central theme: the forthcoming victory of Christ over Hades. Hades is the Biblical term for Death in its universal power, for that unescapable darkness and destruction that swallows all life and poisons with its shadow the whole world.

But now -- with Lazarus’ resurrection -- “death begins to tremble.” For there the decisive duel between Life and Death begins and it gives us the key to the entire liturgical mystery of Pascha. In the early church, Lazarus Saturday was called

“announcement of Pascha”, as it announces and anticipates the wonderful light and peace of the following Saturday - the Great and Holy Saturday, the day of the Lifegiving Tomb.

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Lazarus, the Friend of Jesus

Let us first of all understand that Lazarus, the friend of Jesus, personifies the whole of mankind and also each man, and Bethany, the home of Lazarus the man, is the symbol of the whole world as a home of humankind. For each man was created friend of God and called to this Divine friendship: the knowledge of God, the communion with Him, the sharing of life with Him. “In Him was life and the life was the light of men.” (John 1:4) And yet this Friend whom God loves, whom in love He has created, i.e. called to life, is destroyed and annihilated by a power which God has not created: death.

God encounters in His own world a power, which destroys His work and annihilates His design. The world is but lamentation and sorrow, tears and death. How is this possible? How did this happen? These are the questions implied in John’s lengthy and detailed narrative of Jesus’ coming to the grave of His friend. And once there, “Jesus wept.”(John 11:35)

Why does He weep if He knows that in a moment He will call Lazarus back to life? Byzantine hymnographers fail to grasp the true meaning of these tears. They ascribe them to His human nature, whereas the power of resurrection belongs to God in Him. But the Orthodox Church teaches that all actions of Christ are “theandric,” i.e., both Divine and human, actions of the one and same God-Man. Therefore His very tears are Divine. Jesus weeps because He contemplates the triumph of death and destruction in the world created by God.

Love, the Power of Life

“It stinketh.” say the Jews trying to prevent Jesus from approaching the corpse, and this awful warning applies to the whole world, to all life. God is Life and the Giver of Life. He

called man into the Divine reality of Life and behold “it stinketh”...The world was created to reflect and proclaim the glory of God and “it stinketh.” At the grave of Lazarus, God

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encounters Death, the reality of anti-life, of destruction and despair. He meets His Enemy, who has taken away from Him His World and become its prince. And we who follow Jesus as He approaches the grave, enter with Him into that hour of His, which He announced so often as the climax and the fulfillment of his whole work. The Cross, its necessity and universal meaning are announced in the shortest verse of the Gospel: “and Jesus wept”... We understand now that it is because He wept, i.e., loved His friend Lazarus, that Jesus had the power of calling him back to life. The power of Resurrection is not a divine “power in itself,” but power of love, or rather love as power. God is Love and Love is life, Love creates Life...It is Love that weeps at the grave and it is Love that restores life. This is the meaning of the Divine tears of Jesus. In them love is at work again – recreating, redeeming, restoring the darkened life of man: “Lazarus, come forth!...” And this is why Lazarus Saturday is the beginning of both the Cross as the Supreme sacrifice of love, and also the Resurrection, as the ultimate triumph of love. **From “A Liturgical Explanation of Holy Week” by the Very Rev. Alexander Schmemmann**



Pastoral Ministry and Sacraments:

Reconciliation: on Sundays and Holy Days: before Divine Liturgies and other days, by appointment.

Holy Communion: for the sick, by appointment, any time.

Baptisms: by appointment.

Marriages: six months’ notice should be given to the parish priest, and he should be contacted before any other arrangements are made.

Funerals and Memorials: by appointment.

Anointing of the Sick (Holy Unction): Those anticipating

surgery, hospitalization or treatments and who would like to receive anointing or to meet with the parish priest, please call or email Fr. Andrzej in advance to arrange a time and a day.